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Biography.

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LIFE OF SAMUEL JOHNSON, D.D.

THE FIRST PRESIDENT OF KING'S COLLEGE, IN NEW-YORK.

DR. SAMUEL JOHNSON, the first President of King's College, in New-York, was born at Guilford, in Connecticut, October 14, 1696. His father Samuel, and his grand-father William, were both persons of reputation, and successively Deacons of the Church in that town, which was formed on the *Congregational* plan, at that time almost universally received throughout the New-England colonies. His great-grand-father Robert, came from Kingston upon Hull, in Yorkshire, and was one of the first settlers of New-Haven, about the year 1637. He was probably of the same family with Johnson, the associate of Robert Brown, the father of the *Brownists.*

Samuel Johnson, the subject of this memoir, was taught to read, when very young, by his grand-father, who was uncommonly fond of him, as he appeared to be a child of a remarkably fine genius and disposition. Before he was six years old, at which time his grand-father died, he was observed to have an *inquisitive* turn, and to discover an eager curiosity to see and learn all that could be shown or taught him. At this early period, meeting with a book in which there were some Hebrew words, he was impatiently desirous of knowing their meaning; but, to his great mortification, he found none who were able to inform him. He was only told, that these words belonged to the language that was used by Moses and the Prophets, and in which the Old Testament was originally written. From this time he became earnestly desirous of learning Hebrew: and af-

His heart with compassion was fill'd,
From weeping he could not forbear.
Awhile his behaviour was rough,
To bring their past sins to their mind,
But when they were humbled enough,
He hasted to shew himself kind.

2. How little they thought it was he,
Whom they had ill treated and sold!
How great their confusion must be,
As soon as his name he had told!
I'm Joseph, your Brother, he said,
And still to my heart you are dear;
You sold me, and thought I was dead,
But God, for your sakes, sent me here.

3. Though greatly distressed before,
When charg'd with purloining the cup,
They now were confounded much more,
Nor durst they presume to look up.
Can Joseph, whom we would have slain,
Forgive us the evil we did?
And will he our households maintain?
Oh! this is a brother indeed!

4. Thus forc'd by my conscience I came,
Oppressed with guilt, to the Lord,
Surrounded with horror and shame,
Unable to utter a word!
At first he look'd stern and severe;
What anguish then pierced my heart!
Expecting each moment to hear
The sentence, "Thou cursed, depart."

5. But oh! what surprize when he spoke!
And tenderness beam'd in his face!
My heart into pieces was broke,
O'erwhelm'd and confounded with grace.
"Poor sinner, I know thee full well;
"By thee I was sold and was slain;
"I died to redeem thee from hell,
"And rais'd thee in glory to reign!

6. "I'm Jesus whom thou hast blasphem'd,
"And crucified often afresh;
"But let me henceforth be esteem'd
"Thy brother, thy bone and thy flesh.
"Thy pardon I freely bestow,
"Thy wants I will fully supply,
"I'll guide thee and guard thee below,
"And assign thee a mansion on high.

7. "Go, publish to sinners around,
"That they may be willing to come;
"The mercy which you have now found,
"And tell them that still there is room.
"O sinner! the message obey,
"No more vain excuses pretend;
"But come, without further delay,
"To Jesus, your brother and friend."

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ter he was acquainted with it, it afforded him peculiar pleasure through the whole of his life. In consequence of such promising symptoms, his grand-father proposed that he should be educated in the college then about to be erected in the colony.

Under him (Mr. James) he made such progress in Latin and Greek, that by the time he was fourteen years of age, he was judged to be well fitted for the college, which was then at Saybrook, and took his degree of Bachelor of Arts in 1714.

At the time when Mr. Johnson took his Bachelor's degree, the students had heard of a certain new and strange philosophy that had got abroad; but they were not suffered to think that any valuable improvements were to be expected from philosophical innovations. They were told that a new philosophy would soon bring in a new divinity, and corrupt the pure religion of the country; and it was not intended that they should vary the breadth of a hair from AMES' *Medulla* and *Cases of Conscience*, and *Wollebius*. The trustees had been careful to establish these as the standard of orthodoxy and true theology, as soon as they were authorized to act; for at a meeting on the 11th of November, 1701, held at Saybrook, they appointed for their *first* and most fundamental rule,—"That the Rector take special care "as of the moral behaviour of the students at all times, so with "industry to instruct and ground them well in theoretical di-"vinity; and to that end, shall neither by himself, nor by any "other person whomsoever, allow them to be instructed and "grounded in any other system or synopsis of divinity, than "such as the said trustees do order and appoint; but shall take "effectual care that the said students be weekly (at such seasons "as he shall see cause to appoint) caused memoriter to recite "the *Assembly's Catechism* in Latin, and AMES' *Theological* "*Theses;* of which, as also AMES' *Cases of Conscience*, he shall "make, or cause to be made, from time to time, such explana-"tions as may (through the blessing of God) be most conducive "to their establishment in the principles of the Christian Protes-"tant Religion."——*(See Mr. Clap's History of Yale College, p.* 10.*)*

As a general scholar, Mr. Johnson was eminent; and he drew up a small but general system of all the parts of learning contained in those old English and Dutch systems, which the country afforded; in which the numerous scholastic distinctions and definitions were duly adjusted and arranged.

He was now thought an adept, and he himself had no small opinion of his own abilities as a scholar. But after a year or two, he met with a book, which his curiosity prompted him to purchase. This was Lord Bacon's *Instauratio Magna*, or *Advancement of Learning*, and perhaps the only copy that was then in the country. He sat down to it with great eagerness; and as his love of knowledge and truth was his ruling passion, he endeavoured to divest his mind of all prejudice, and to

study that great work with the utmost impartiality and candour. The careful reading of such a book soon brought down all his towering imaginations, and reduced him to a low opinion of his own abilities. In short, every thing appeared new to him, and he seemed to himself like a person, to use his own expression, "suddenly emerging out of the glimmer of twilight into the full sunshine of open day."

About this time some presents of modern books were made to the college library. The collection sent over by Mr. Dummer, who was agent for the colony, amounted to 800 volumes; to which collection many eminent writers of the Church of England, both laymen and clergymen, contributed, by giving a set of their own works; particularly Sir Isaac Newton, Sir Richard Blackmore, Sir Richard Steele, Dr. Burnet, Dr. Woodward, Dr. Halley, Dr. Bentley, and Dr. Kenney. Mr. Johnson then embraced, with inexpressible pleasure, the opportunity of reading the works of our best English divines, philosophers and poets. Among other authors, he carefully read the works of the great Drs. Barrow, Patrick, South, Tillotson, Sharp, Scott, Whitby, and Sherlock. To one in his situation, all this was like a flood of day breaking in upon his mind.

Under these new advantages, one would imagine that the general literary state, both of the country and the college, would soon have put on a new and better appearance. Yet Mr. Johnson observes, that but very few discovered an inclination or curiosity to consult any of the above-mentioned excellent writers, except Messrs. Cutler, Elliot, Hart, Whittlesey, Wetmore, Brown, and himself. Mr. Cutler was educated at Harvard College, in Cambridge, graduated in 1701, and had *Congregational* ordination at Stratford in 1710, where he continued, in high esteem, as the parish minister. Messrs. Wetmore and Brown were Mr. Johnson's class-mates at college: the others were young ministers in some of the neighbouring towns, and confined their reading chiefly to the writers in theology. Their common fondness for the new library often brought these gentlemen together, and occasioned them to enter into a particular acquaintance and correspondence with one another. Of these worthy associates, Mr. Johnson and Mr. Brown entered into the closest league of friendship; and they joined together in studying the philosophers as well as the divines. They also read the classics in some of the best editions.

At the first commencement in New-Haven, September 12th, 1714, Mr. Johnson, with some others of his class, received the degree of Master of Arts; and the trustees chose his dear friend, Mr. Brown, to be joined with him in taking charge of the college.

Soon after this, Mr. Timothy Cutler, minister at Stratford, was appointed Resident Rector of the college;—after whose coming to reside at New-Haven, Mr. Johnson continued no longer than a year.

He had always intended to become a preacher of the Gospel; and therefore, at the earnest solicitations of the people at West-Haven (but four miles distant from the college) he consented to fix himself in that station, and was set apart to the Ministry, March 20th, 1720, in the 24th year of his age.

Mr. Johnson was always of a serious and devout turn of mind, but averse to every appearance of enthusiasm; and he never could be thoroughly reconciled to the practice of public *extempore praying and preaching*, which he looked upon as the great engines of enthusiasm. When at college he had conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars, in his time, frequently held private meetings for prayer; and those of them that had acquired something of a talent at extempore praying, could not forbear appearing vain of it: one, in particular, who was allowed to excel in that way, had the vanity frequently to boast of his *gifts*. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised. Mr. Johnson also could not help frequently observing many familiar, impertinent, and indecent, and sometimes almost blasphemous expressions, that were uttered on these occasions, which were shocking to him, and gave him an early dislike to extempore praying. From such observations he could not avoid making the conclusion, that it would be much better to have our prayers pre-composed, with due care and attention.

In 1715 he happened to meet with Archbishop King's discourse, *Of the Inventions of Men in the Worship of God*, which confirmed him in his opinion. That excellent writer proved, with an evidence that Mr. Johnson thought but little short of demonstration, that public worship carried on in the *extempore* way, was *wrong* and *unscriptural;* and that pre-conceived, well-composed forms of prayer were infinitely preferable. They show a much greater reverence to the Divine Majesty; and in the use of them there is no occasion to rack our invention in finding what to say, or to exercise our minds in ascertaining the meaning and propriety of what is said, as is necessarily the case in extempore prayers. When a form of prayer is used, we have nothing else to do than to offer up our hearts with our words, which, indeed, is the only proper business of prayer. He had been educated under strong prejudices against the Church of England, of which he knew but very little; but the next year (1716) the Book of Common Prayer was, for the first time, put into his hands, by one Mr. Smithson, a pious member of the Church, who had lately settled in Guilford. On perusing the Liturgy, he found that it chiefly consisted of a very judicious collection of sentiments and expressions out of the Holy Scriptures; and these he had always reverenced and loved. This

inspection, together with Dr. King's book before-mentioned, caused all his prejudices against the Liturgy of the Church of England entirely to vanish.

Mr. Johnson had, likewise, been always much embarrassed with the rigid *Calvinistical* doctrines in which he had been from his infancy instructed. He thought himself bound to believe them, because every body else did, and because some sounds in scripture seemed to favour them; but then, as many passages in scripture appeared, at the same time, to be utterly inconsistent with them, he never could be perfectly reconciled to these opinions. When the library came over, and after he and his associates had read and considered the writings of some of the most celebrated divines of the Church of England, and conversed together freely on these subjects, they had the unspeakable satisfaction of being able to remove all their doubts and objections, and of obtaining rest to their minds, which had been long agitated and wearied with the perplexities that attended their enquires. However, the times were such, that they found it necessary to be very cautious in these matters, and to keep their thoughts much to themselves.

Mr. Johnson had also an early dislike to the *Independent* or *Congregational* form of Church government, in which the people have so much influence. This, as well as extempore prayer, he plainly perceived to be productive of conceitedness and self-sufficiency, and, by natural consequence, of censoriousness and uncharitableness. The discipline was often applied to the mere frailties of nature, or prostituted to the purposes of private revenge, and issued commonly in great animosities, and sometimes in the most violent separations and schisms. He was of opinion, that such a popular form of ecclesiastical discipline could not long subsist in such a manner as to answer the main ends of government; but must, from the very nature of it, soon crumble to pieces, especially in a country where every individual seemed to think his own judgment infallible. Observations of this kind prepared him, when he came to read and to understand the nature of Episcopal government, to see its reasonableness, and the great advantages that attend it.

[*To be continued.*]

SUMMARY ARGUMENTS

IN FAVOUR OF EPISCOPAL CHURCH GOVERNMENT, ADDUCED FROM THE UNIVERSAL OPINION AND PRACTICE OF CHRISTIANS, IN VARIOUS NATIONS AND AGES.

THERE are many who are taught, that there are more who disown Episcopacy, than who conform to it. This is a great error. The greatest part of the Christian world is at present Episcopal. A few dissenters, in the last two hundred years,

have arisen in Great-Britain and New-England; also, the Hugonots in France, the Presbyterians in Holland, Geneva, and Scotland, and the Vandois in Piedmont.

Against these are produced the vast empires of Russia, Great-Britain, Denmark, Sweden, and all the Lutheran Churches in Germany.

The Church of Rome, the whole Greek Church, the Armenians, Georgians, Mingrelians, that vast number of Christians dwelling in Babylonia, and Mesopotamia, under a Patriarch of their own. The Christians of St. Thomas and St. John, in the East-Indies, and the other oriental Churches. In Africa, the Cophtics in Egypt, and the great empire of Abyssinia, in Æthiopia, are also Episcopal.

The Church of Rome is Episcopal. But because the Pope has assumed a rank superior to Bishops, as Prince of that order, the word Popery has been used, as a fatal engine, to justify separation from the Episcopal government. This is an old stratagem, and if wicked men have a mind to blacken any thing, though ever so good and innocent in itself, they presently make an outcry of *Popery*, *Idolatry*, and *Superstition!* This rouses the mad enthusiast, catches the gaping rabble, and the unthinking populace, who examine the surface. The word, Popery, has been made a *ignis fatuus*, that has hurried Christians into fields of blood—that has made parents to rise against their children, and children against their parents—that has made sacrilegious hands to plunder and destroy the sacred and goodly monuments of the dead; the stately and magnificent piles; the majestic and awful structures raised by our forefathers;—I mean those majestic and awful structures, those Christian temples, raised in honour of God and a Redeemer, which have been turned into stables and slaughter-houses, until Kings have been murdered, and the Christian Church nearly buried in ruins—her treasuries plundered, and her Clergy left to starve!

These cruel deeds have been perpetrated by men under sad delusions, who have been taught, that Bishops were creatures of a Pope's making, and that Episcopacy is Popery.

This is an old device, to deceive. The Episcopal government of the Church is not Popish. Rome had Bishops from the beginning, but no Pope, in the present acceptation of the word, till about six hundred years after Christ. This is proved by the testimony of the primitive fathers, and councils, of the first and purest ages of the Christian Church. Those testimomonies mention Bishops as the only governors of the Church, ordained by Christ and his apostles, and endowed with a power of perpetual and uninterrupted succession. Absurd, nay, malicious is it, therefore, to say, that Episcopacy is Popery, when some of the persons referred to, lived above five hundred, and the latest of them, one hundred and fifty years, before any Bishop of Rome arrogated to himself the title of Pope and the powers connected therewith.

Calvin, Beza, and other learned reformers gave their testimony for Episcopacy, and consider it as a most unjust reproach upon them, to think, that they ever condemned it. They highly applauded and congratulated the Church of England on her Episcopal government, as appears in their several letters to Queen Elizabeth, to the Archbishop of Canterbury, and others of the English Bishops. They prayed heartily to God for the continuance and preservation of it; he bemoaned their unhappy circumstances, that they could not have the like in Geneva, without coming under the Papal Hierarchy—and wished for Episcopacy in their churches. "Let those, who deny this, assuredly know, that the whole Christian world, as it always has been, so it is at present, Episcopal, except a few dissenters, who, in less than two hundred years, last past, have arisen like a *wart* upon the face of the western Church." Comparing the Church all over the world, those who acknowledge, with those who oppose, the Episcopal authority, the latter "will not appear so *big* as a MOLE."

ECCLESIASTES.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

YOUR readers in this parish will be much gratified, by your giving a place in your instructive Miscellany to the History of their Church. The sketch is but imperfect, yet it may perpetuate the memory of some facts, which might otherwise cease to be remembered, and furnish materials for another pen.

ECCLESIASTICUS.

Claremont, July 1st, 1805.

HISTORY OF THE CHURCH IN CLAREMONT,
(NEW-HAMPSHIRE.)

THIS town is six miles square, bounding N. on Cornish, E. on Newport, S. on Charlestown No. 4, and W. on the West banks of Connecticut River; lying in 43 deg. and 11 minutes N. lat.

It was granted by Benning Wentworth, Esq. formerly Governor of the then Province, now State of New-Hampshire, and the King's agent to grant lands. The Charter was made out in the year 1764 to seventy-one persons, who were equal proprietors, with the reservation of four public rights or shares, viz. one for the first settled Minister; one for the support of Schools; one as a glebe to the Church of England, as by law established; and one to the society for the propagation of the Gospel in foreign parts. Each of these shares, containing three hundred acres or more, have since been allotted, in the equal divisions made by the proprietors, into a number of lots, from one to one hundred acres, and dispersed in different parts of the town as the mode of drawing chanced to throw them.

The first settlers here were principally Congregationalists of the Puritanic order, from Connecticut and Massachusetts; yet at an early period, about ten families declaring for the Church, associated for the purposes of promoting the public worship of God according to the Liturgy of the Church of England. These met together on Sundays at some private house, when the principal heads of families took turns in reading divine service, sermons and homilies: thus "*thus they began to call on the name of the Lord.*"

In the year 1768, Mr. Cole, a gentleman of a liberal education from Connecticut, with his family, joined this little band of brethren, and became their principal leader, and the household of faith waxed stronger and stronger.

Mr. Cole had been designed for holy orders, but the peril of the seas and other causes prevented his applying to the English Bishops; yet his piety, learning, abilities and zeal for the Church and rational religion, made him eminently useful in teaching, comforting, and encouraging them to persevere in the good work they had undertaken. He taught them to follow "the footsteps of the flock, and to keep beside the shepherd's tents, and they might find rest and quietness, even health everlasting. The society in London appointed him schoolmaster, with an annual salary of fifteen pounds sterling. In this branch of his duty he acted with fidelity, for he delighted in doing good, and lived to see the time when his zeal for the Church, and his loyalty to his King, exposed him to popular rage and violence; against which his piety and grey hairs were no security. In serving his Lord, and promoting the interests of his Church, he continued faithful unto death, and, through faith and patience, entered into his joy. He died October 19th, 1777, aged 69 years.

In the year 1773, the society for the propagation of the Gospel in foreign parts, extended their patronage to this Church, and set over it the Rev. Ranna Cosset as their Missionary, with a salary of £30 sterling annually, to which the people by subscription added about £30 lawful. Mr. Cosset began his labours under tolerable prospects, extending his mission to another small parish which he had gathered at Haverhill, forty miles up Connecticut River, where he officiated every fourth Sunday. Thus the Church grew and increased, and "the wilderness became a fruitful field." But the war with Great Britain, breaking out in 1775, operated much against the prosperity of the Church. Mr. Cosset, no longer enjoying his salary from England, and his parish unable to support him, was left to struggle with many difficulties and hardships. The Church at Haverhill, in the general wreck and confusion of war, sunk into oblivion, and is lost like the tribe of Dan.

Though Mr. Cosset was not suffered to feed his flock at Haverhill, for fear of those who lay in wait on the road to do him violence, yet he kept together his Church at Claremont, labouring

and struggling through trials and poverty to the end of the war. In 1794 he was recalled by the society and appointed Missionary at Sidney, in the Island of Cape Breton, where he now remains with a handsome support from government.

After Mr. Cosset's removal, the Church continued vacant about five years, when the Rev. Solomon Blakeslee, was appointed over it in 1790. It had so long been a suffering Church, like sheep without a shepherd, and as the ark among the Philistines, that now the hearts of all Israel were made glad. Mr. Blakeslee's easy address and exemplary conduct, his zeal and eloquence, soon raised the credit and estimation of the Church, and it mightily grew * and prospered; but its prosperity was only for a season, its candlestick was again removed out of its place. Mr. Blakeslee continued here about twelve months; and then at his own request obtained a dismission, and removed to East-Haddam, in Connecticut. The Church parted with him with great reluctance; sorrowing that they should "see his face no more."

In September, 1795, the Rev. Daniel Barber was appointed to the rectorship of this Church, where he still continues.

This Church was organized by the Rev. Samuel Peters, in or about the year 1771; when he visited this part of the country, preached and baptized a number of children. Afterward the Rev. Mr. Badger, itinerant missionary from the society, visited the Church, preached, baptized, &c.

In 1773, the frame of the Church was erected; 50 feet long, 38 wide, and 24 to the roof; with an arch of 16 feet, and a concave of the same width at the east end, where the pulpit stands; and a small gallery at the west end. No more was done this year than to cover the roof; and the war coming on, prevented any further exertions to finish the Church; and thus it stood till the peace. It is since finished completely, with the addition of a belfrey, a bell of 682 lbs. weight, and an organ which cost 430 dollars.

In 1793, the General Court granted a charter of incorporation, with general rights and privileges, under the name of *Union Church*, and to hold lands to the yearly income of 1000 dollars.

The annual vestry meetings are on Easter Tuesday. The officers then chosen are, a Parish Clerk, three Wardens, three Vestry-men, and a Collector: Each officer at the time of his election takes an oath prescribed by law for the due and faithful execution of his office. The Tything-man is appointed by the town, at the annual town-meeting.

The glebes and other lands now belonging to the Corporation of Union Church, are estimated to be worth 5000 dollars.

The whole number of the congregation is about nine hundred and fifty, forty of whom are communicants.

* About thirty families from the congregational society conformed to the Church in one day.

FOR THE CHURCHMAN'S MAGAZINE.

VISION OF DANIEL.

[*Continued from p.* 158.]

AFTER this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth, it devoured and broke in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; and it had ten horns. This fourth beast is the Roman empire, which was indeed *dreadful, and terrible, and strong exceedingly*, above all that were before, or have been since on earth. Its wonderful power to make war, to conquer and destroy, is well represented by its iron teeth. No nation ever stood so firm and unshaken in the midst of calamity and danger, to which it was frequently exposed—no nation, from small beginnings, ever progressed so rapidly to conquest and enlargement, until it comprehended almost all the then known world. What they could not induce by flattery, or the fear of their arms, to submit and be swallowed up in their mighty empire, they laid waste and destroyed. They broke in pieces, and stamped with their feet, what they did not devour. Long and dreadful were the wars which this people carried on. Almost perpetually were they at war with some nation or another, until they had conquered all within their reach. In the conquest of all those nations, the antient people of God were more or less concerned, being partially or completely reduced to subjection under them all, one after another; and at length altogether ruined and dispersed over the world by the fourth beast, the Romans, after they had rejected and crucified the Saviour of the world. This fourth beast was *diverse from all the others.* This part of his character relates to the form of the government—Rome being a republic, and the others monarchies. And whereas it is represented with ten horns, this is to be understood of the ten kingdoms, or distinct civil states, into which that vast empire was divided, when broken to pieces. The greater part of these states remain unto this day, comprehending the several nations of Europe. A horn in sacred writ is very often made the emblem of power. The power of Almighty God is by the Psalmist called *a horn of salvation.* The power with which various sorts of animals attack their enemies, and defend themselves, is lodged in their horns, and hence the figure is aptly used to express power and authority. Such is the explanation given of the ten horns, in the latter part of the chapter, where the angel interprets to Daniel the meaning of the vision, thus:—*The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces; and the ten horns out*

of this kingdom are ten kings that shall arise. Thus, we are not left to conjecture for the interpretation of the vision, with respect to this point. Rome was the fourth great conquering empire. It trampled down and devoured the whole earth, with wonderful perseverance gaining by little and little; and then was divided and broken to pieces; and out of its ruins there arose ten kingdoms, or independent sovereignties, which, for want of regular and complete histories of those times, have been differently enumerated by those who have written on this subject. Bishop Newton, however, who appears to have taken much pains in his *Dissertations on the Prophecies*, is most deserving of our attention. His enumeration is as follows, (viz.)—1. The state of Rome itself—2. The Exarchate of Ravenna—3. Lombardy—4. Hungary—5. Germany—6. France—7. Burgundy—8. Spain—9. The ancient Britons—10. The Saxons in Britain. Not but that the Roman empire was divided into a greater number of states, but all the other sections lay within the territories which had belonged to the former empires, and so are to be considered as belonging to the bodies of the other beasts; whereas these ten never had been conquered by the Greeks; they moreover lay around the head and source of life in the Roman empire, in that quarter of the world in which Rome itself stood; and are therefore more fitly represented under the image of *horns*, which always grow on the *heads* of animals.

This great empire, before its dissolution, had become Christian, and nearly embraced the whole Church of God within its limits; consequently the Church was deeply affected with this event, as it had been by all the others represented in the vision. The whole of divine revelation being confined to the concerns of the Church; it is observable, that whenever it introduces the history of other nations, it is only so far as they was connected with the antient people of God in some way or another; in war, and conquest, in conquering, or being conquered. Hence it is to be expected, that prophecy should confine itself in like manner to the events that have taken place, and are still taking place, among nations where the Church is planted.—Prophecy is intended for the benefit and edification of God's people; and therefore to foretel events in which they should be no way interested, though it might in some measure confirm their faith, yet it would not be so instructive and useful; they would not be so likely to understand clearly its application, as if the events were more familiar; nor would the truth, though known, be so likely to command their attention.—Hence the wisdom of God made known to his beloved servant Daniel in vision, all the great and leading events that have taken place in the history of the world, from the planting of the Church in the land of promise, down to the coming of Messiah, and the planting of it in the tops of the mountains, that all nations might flow unto it; from thence to the present time, and onward to the triumphant state of Zion, when all men shall come

into her dwellings; and nations shall learn war no more. Within the narrow compass of a few verses are compressed all these great and important events, for our admiration and wonder; that we might behold the wisdom of God, and submit our feeble understandings to the guidance of eternal truth made known in God's holy word. That seeing we may perceive, and understand that he alone knoweth the end from the beginning; that he ordereth and measureth out the ways of men upon earth, and determineth beforehand the bounds of their habitation; and shall assuredly glorify himself in the triumphant state of his Church, in bringing many sons and daughters to glory. For this his goodness, and the great things his hands will yet perform, it becomes us to thank and adore his name, and with unfeigned faith to lean upon his word.

[*To be continued.*]

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE, FOR JULY 1803.—*P.* 31.

THE SPEECH OF ARCHBISHOP WHITGIFT,

TO QUEEN ELIZABETH; OCCASIONED BY THE EARL OF LEICESTER'S ADVICE, THAT SHE SHOULD ALIENATE SOME OF THE CHURCH LANDS.

I BESEECH your Majesty to hear me patiently, and believe that the Church's and your safety are dearer to me than my life, but my conscience dearer than both; and therefore beg leave to discharge my duty in telling you, that princes are entrusted with power to protect the Church, and therefore, God forbid you should be so much as passive in her ruin, when you may prevent it; or that I should see it without horror or detestation, or forbear to acquaint your Majesty with the sin and danger that attend it. Madam, there are such sins as profaneness and sacrilege; and that as the last is the greatest, so the curse of God is due to it in a higher degree. Your Majesty, like all your predecessors, was sworn at your coronation to protect the Church in all her rights and privileges; and it would be a great crime in any that abhor idols to commit sacrilege. Let not what the earl of Leicester objected against some few clergymen prevail with your Majesty to prejudice posterity. Let particular men be punished for particular errors, and not the righteous be made to suffer with the wicked. I pretend not to prophecy, yet would have posterity observe, that Church lands, added to an antient inheritance, have often consumed both. And though I forbear to speak reproachfully of your father king Henry VIII. yet I beg you to take notice, that part of the Church's estate being added to the vast treasure left him by his father, brought an inevitable consumption upon both, notwithstanding all his seduity to pre-

serve it. And your Majesty may please to consider, that after he had violated his oath with respect to *Magna Charta*, God so far denied him his restraining grace, that he fell into greater sins than I will mention. Madam, religion is the foundation and the bond of *human societies*, and when they that minister at God's altar shall be reduced to poverty and contempt, religion will soon dwindle into nothing; and therefore, as your Majesty is now endowed with a power to save or consume the revenues of the Church, yet I beg you, for Jesus' sake, the good of your kingdom, and the peace of your own conscience, to dispose of them according to the intention of the donors. Animate the spirit of the universities, and imitate the example of Samuel, in whose days the schools of the Prophets flourished; even Saul himself, who did much hurt among the people, yet, when he came to the schools of the Prophets, his heart relented, he durst not violate their rights, but put off his robes, and prophesied among them. Put a stop, I beseech you, to the ruin of the Church, as you expect comfort in the great day of the Lord, for kings must be judged. Pardon this dutiful plainness, my most dear sovereign: continue me in your favour, and the Lord continue you in his.

ON THE CONDITIONS OF SALVATION.

[SAME PUBLICATION FOR 1804—*p.* 413.]

MR. OVERTON, in his "True Churchman Ascertained," page 273, asserts, that "good works are not the *appointed condition* of justification;" and he repeatedly censures his opponents for affirming, that "good works are a *condition* of salvation."

I am very well satisfied, that Mr. O. has done this, not with a view of disparaging good works, or discouraging the performance of them; but in order to give a higher idea of the blessing of redemption; to humble the sinner, and exalt the Saviour; and to shew, that the benefit of salvation is entirely to be attributed to God and not to men. He would not, however, have taken this method of obtaining his object, laudable as it is in itself, if he had only considered the very dangerous tendency of the doctrine, which he has thus promulged; and if he had seen, what, if he had attained to clear ideas on the subject, he might have seen, that such doctrine is altogether unnecessary to his purpose. Mr. O's mistake in this point seems to arise from his want of distinguishing properly between the *offer* of *salvation*, and the *salvation offered*, and of considering, that though, with respect to man, the first was *free* and *unconditional*, the latter was not so. It was entirely owing to the free mercy of God through Christ, and without any merit or condition on the part of man, that the *means* of salvation were provided, and are offered to us; but it necessarily happens, from the circumstances of our own nature, that *actual salvation* is dependent on our own behaviour.

If due attention were paid to this distinction, the dispute between Calvinists and Arminians respecting the conditions of salvation, which is probably a dispute about *words* more than *things*, would soon come to an end.

In order to render the matter still clearer, I will put it in a light somewhat different, though I certainly cannot do so without a repetition of ideas. The meritorious cause of our justification, and consequent salvation, is not to be sought for in ourselves; it is neither our *repentance*, nor our *faith*, nor our *works*, but the *obedience of Christ;* for it was entirely owing to the merits of Christ's obedience, that the new covenant, or the covenant of grace, was held out to us. It was impossible, from the nature of things, that man should have any merit. The merits of Christ, therefore, are to be considered as the condition on which the new covenant was granted. It was necessary, however, from the nature of the covenant, that it should itself require conditions of those, to whom it was granted; conditions of *entering* into it at first, so as to become parties in it; and conditions of *continuing* in it, so as to be final partakers of its benefits. The conditions of entering into the new or Christian covenant, so as to become a party in it, are *repentance* and *faith;* and the conditions of continuing in it, so as to be a final partaker of its benefits, are *faith* and *good works*. By *faith* is meant a reliance on the obedience of Christ, as the meritorious cause of our salvation; and this reliance arises from a sense of our own unworthiness, and a belief in the truth of God's promises. By *good works* is meant an endeavour to obey the will of God, by a performance of all his commandments, to the utmost of our power. The particular duty which is due from us to God for the blessing of redemption, *i. e.* for granting the covenant of salvation through the merits of Christ, and thus affording us the "means of grace, and hope of glory," is *gratitude;* and this is so well expressed by our Church, in the exhortation before the communion, that I cannot do better than transcribe it. After having stated the duties of the Christian covenant itself, *i.e. repentance, faith*, and *good works*, the exhortation proceeds thus to state the particular duty of *gratitude*, which arises from the *granting* of the covenant.—"Above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life."

If any one should doubt, whether the Christian religion be properly considered as a *covenant*, he will probably find his doubts completely removed by a reference to the 3d and 4th chapters of St. Paul's Epistle to the Galatians, and the 8th and 9th chapters of the Epistle to the Hebrews. I have already acknowledged, that

I do not consider Mr. O. as *intending* to weaken the obligation to moral conduct; but it always appears to me, that those who represent the attainment of salvation as *unconditional* on the part of man, do, in fact, make the preceptive parts of the Gospel in a manner *nugatory*. With respect to these, the Calvinist says to his disciples, or seems to say, "your Saviour has done so much for you, that nothing on your part is necessary. It is, indeed, an attestation of your gratitude to your Saviour for his benefits which you owe to him, that you obey his commandments. It is, therefore, *fit* and *decent*, that you should observe the precepts of the Gospel; but nothing of this kind has any availin the business of your salvation." The Arminian says, "notwithstanding all that your Saviour has done and suffered for you, it is indispensably necessary to your salvation, that, according to your power, you obey the precepts of the Gospel." Which mode of address is most likely to be effectual to the production of obedience, I leave every sensible person to determine. In the mean time, I wish him to recollect, that it is the very design of human life, by the practice of obedience, to cultivate those dispositions of mind, by which we are to be qualified, or rendered fit, for the participation and enjoyment of the heavenly state.

E. PEARSON.

FOR THE CHURCHMAN'S MAGAZINE.

SACRED CRITICISMS.

I SAMUEL, ch. xvii. v. 4.

Goliath of Gath, whose height was six cubits and a span.

VARIOUS accounts have been given of the height of this Philistian giant, all originally from different estimates of the cubit.

The *cubit* of a man denotes that part of the arm, on which he leans his head, whilst indulging himself in a musing posture: hence the word *cubo, to lie, recline;*—a posture much used among the nations of the east. In Deut. ch. iii. v. 11, we read—"after or according to the cubit of a man"—an ordinary man, no doubt, not such a man as Goliah. The question here is, what is the measure of a cubit? If this can be answered correctly, the height of Goliah may easily be ascertained.

If we take the average height of mankind at *five feet eight inches*, which, in temperate climates, is nearly the truth; and measure a well-made man of that height, we shall find *the lower part of his arm from the tip of his elbow to the end of his middle finger*, to measure 17 1-2 inches, which is very nearly equal to the Roman cubit. And this was what learned men had agreed on for the measure of a cubit, until Bishop Cumberland, in

1686, published his essay on *Jewish Measures and Weights.*— This able and ingenious writer supposed that the Hebrew was equal to the Egyptian cubit, which is 21 6-10 inches. If so, six cubits, with the addition of a span, or the distance a middle sized man can measure with his thumb and little finger extended, is somewhat less than 9 inches, will make Goliah to have been, *eleven feet eight inches high.* A Giant indeed, of the first magnitude! and such as it is not easy to believe ever lived upon earth, notwithstanding the marvellous stories which have been propagated, of giants still much taller; which stories, have chiefly arisen from ignorantly supposing the bones of elephants, or other large animals dug up in different countries, to have been those of human beings.

In this enquiry, I suppose that Josephus may be a safer guide in our enquiries, concerning the measure of the Hebrew cubit, than any writer of the 17th century, or of any other period.— It is certain (Jos. Ant. lib. 18, v. 6) says Parkhurst, in his Heb. Lex. on the word, that Josephus reckons the *Hebrew* or *Mosaic cubit* to be equal to two (spithamia) *spans*, that is, somewhat less than 18 inches. If, according to actual measurement, we state the cubit at 17 1-2, it will accord with that given by Josephus; and on this computation, Goliah was not quite 9 feet 6 inches high. But even this makes him so tall that we shall meet with very few authentic accounts of men who can be compared to him.

"The tallest man that hath been found in our days," says Pliny, "was one named *Gabara* (no doubt from the Arabic *gabar*, strong) who, in the days of Claudius, the late Emperor, was brought out of Arabia: he was nine feet nine inches high."

Plin. Nat. Hist. lib. 7, c. 16.

Vitellius sent Darius, the son of Artabinus, an hostage to Rome, with divers presents, among which, there was a man seven cubits, or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant by reason of his greatness."

Jos. Ant. lib. 18. c. 6.

Merula, who suceeded *Justus Lipsius* as Professor of History, in the University of Leyden, asserts that in the year 1583 he saw in France, a Fleming, who exceeded nine feet in height.

Cosmography, p. 1, lib .3.

"*Delrio*," says *Calmet*, "affirms that in 1572, he saw a man at *Rohan*, a native of *Piedmont*, above nine feet high." And again, "in the year 1719, near *Salisbury* in *England*, a human skeleton was found, which was nine feet four inches long. And for this he quotes the French Gazette of Oct. 1719, 21 Sept. art. from London.

"*Beanus* saw a man *near ten feet*, and a woman that was *full ten feet high.*"

Lond. Phil. Tran. No. 260.

These remarkable instances of gigantic stature may serve to

render that of Goliah, as before stated, not incredible; and also tend to confirm the authenticity of the truth of the Bible history of extraordinary facts therein recorded.

GENESIS, ch. ix. v. 21.

And Noah drank of the wine, and was drunken, and he was uncovered within his tent.

THE words here rendered, *he was uncovered*, will admit of being translated: *he rolled himself.* In the original, there is no word for *his*, but instead thereof, the definitive article *the;* the verse then may be rendered thus; *he was uncovered*, or *rolled himself in the midst of the tent; the tent* or *the tabernacle* consecrated to God's worship, whither, after drinking the consecrated wine, he had retired in expectation of a *prophetic dream*, which it appears he had; and therefore *he was not drunken;* for doth God inspire drunkards in their very state of drunkenness! The wine he drank was the first fruits of the grape; he drank it *new*, before fermentation had commenced, and consequently before drunkenness could be produced by it. This was the Eucharistic wine, of the sacrifice of praise and thanksgiving, which Noah offered to God, for preserving him to enjoy, after the flood, *those new heavens and new earth*, wherein he should be a second Adam at the head of all the future posterities of men. Seen in this point of view, the whole transaction throws no small degree of light upon that saying of our blessed Redeemer to his disciples, at the time of the Eucharistic institution—"I will not drink henceforth of the fruit of the vine, until that day when I drink it *new* with you, in my father's kingdom." *Mat.* xxvi. *v.* 29.

The sacred text represents Noah as going not into *his*, but *the* tent, or *tabernacle*, that is, the appropriate tent; the tabernacle in which God was to be consulted. Now as there is no mention of his making this tabernacle while he was in the ark, nor since he came out of it, he must have taken it into the ark with him. He was 120 years in getting materials and building the ark, but we have no accounts of his constructing this tabernacle, which must have been taken notice of, if it was constructed during the time that the ark was a building; may we not then infer, that the tent here mentioned, was of a much anterior date? As the cherubim were instituted at the fall of man, (Gen. iii. v. 24) so a **sacred tabernacle* was then also prepared for their reception. And it is plain to any man of common sense, from Exod. ch. xxxiii. v. 7, 9, that the Israelites had a *sacred tabernacle* before *that* erected by Moses.—And JEHOVAH ALCHIM caused to dwell or placed in a *tabernacle*, at the east of the garden of Eden, the cherubim, &c. This tabernacle resembled

* Wisdom—ch. ix. v. 8.—Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city, wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

the Mosaic; and in the Mosaic dwelt the Shekina, or divine glory; before the door of it frequently appeared the divine glory, called the *Glory Jehovah*, or *Glory of the Lord*. It is perhaps impossible to determine, though it is not improbable, that the tabernacle in which the *cherubim* and *emblematic fire* or glory were *placed* at the fall, was continued in the believing line of Seth, preserved by Noah in the ark, and continued in the family of Eber, until the time came that he, the Redeemer, to whom it pointed, *tabernacled* among men, in a body of humiliation such as ours. In the Adamitic tabernacle, shone the fire, the flaming sword, turning every way: so in the Mosaic, the Glory of the Lord *within* was *consulted*, *without appeared terrible;* and in the person of Jesus, our blessed Redeemer, the divinity at several times *irradiated* through the *Humanity;* and shewed what a guest the human nature had the honour to entertain: but this was never so fully manifested, as when his face did shine as the sun, and his raiment became white and glistening, on the mount of transfiguration. This is the tabernacle or tent, in which the divinity walketh; in which he had undertaken to redeem man, and in which, surrounded with a rainbow, the sure token of mercy, he will appear to judge mankind. And it is highly probable, that all we shall ever see of the divine nature, is what shall be rendered visible through the medium of the human.

I cannot conclude this subject, without remarking from Amos 5, v. 26—"Ye have borne the tabernacle of your Moloch, and Chiun (shining, splendour) of your images, the star of your God, which ye made *to yourselves;*" and Acts, ch. ii. v. 43—where the words are nearly the same; how prone the Israelites always were to idolatry, before the Babylonish captivity; and how quickly after the exodus, the idolatrous nations spread the practice of placing their images in tents or shrines of various sizes and value, according to their importance. As idolatry spread so statuary was encouraged; and the trade of making shrines became lucrative and honourable: for we read that a certain man, named Demetrius (Acts, ch. xix. v. 24) a silversmith, who made silver shrines (tents or tabernacles) for Diana, brought no small gain unto the craftsmen; whom he called together, with the workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth; moreover, ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger of being set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

Warned by the direful apostacy of those nations who have perverted the truths of God into a lie—who have turned those things which were for their wealth into an occasion of falling—falling into spiritual poverty and blindness, let the Christian highly es-

teem the light which he holds in his hands: let him not, after the example of his Gentile ancestors, squander away the *riches* of his understanding upon *riotous living*, that is, the indulging of his lusts and passions, nor waste them with *harlots;* that is, apply them to false objects of worship—ambition, pride, revenge, wealth, &c. which finally will render him *miserable*, *blind* and *naked.* Rather let him lay up treasure towards God, by promoting the unity of his Church, protecting the faith once given to the saints, in all things gloryfying God—and, as often as occasion offers, benefiting man; and thus, by living honestly, soberly and godly in this present world, look for glory, honour and immortal life, in that which is to come. S.

FOR THE CHURCHMAN'S MAGAZINE.

To HONESTUS.

YOUR Question hath been duly attended to—and we are sorry that, amidst the full blaze of evangelical light claimed by so many different denominations of Christians, there should appear any doubt or darkness obscuring the face of so luminous a subject as that of "REPENTANCE AND REMISSION OF SINS," in the name, and by the merits and atonement of Jesus the Saviour.

In the New Testament a dispensation is unfolded, a Redeemer is announced; the certainty of a future state ascertained; and a day of retribution most positively declared. We now contemplate the goodness of the Deity in the offers of grace, as well as in the works of nature; we now hear him speak plainly of immortality in the words of his Son, whilst the whispers of conscience are enforced by the impression. The ways of life and the ways of death, are set before us; and as a means to the most desirable end, we are assuredly told, that faith and repentance can alone be effective to salvation: and as we regard our tranquillity in this life, or expect happiness in the next, we are directed, by the force of energetic wisdom, to have a lively hope in Jesus Christ, to fear God, and keep his commandments.

Were we to take a view of the gospel of our blessed Saviour, without prejudice and without pride, we should find it in every respect pure and perfect, worthy of God to give, and deserving the gratitude of man to receive; its doctrines rational and sublime; in its commands, humane and beneficent; in its positive institutions, simple and significative; in its worship, spiritual and consoling; in its threat for disobedience, equitable and just; in its promises of reward, merciful and gracious; *here* we have hope under all our tribulations; *here* we have refuge under all our afflictions. "Come unto me," says the gracious author of our salvation, "come unto me all ye that travail and are heavy laden,

and I will give you rest." A ray of heavenly joy darts upon the humble penitent, and brings comfort unto the meek in spirit; a scene of glory opens to our view; the benefits of redeeming grace are clearly pointed out; life and immortality are brought to light by evidence the most incontestible, incontrovertible, unequivocal.

Though the doctrines of Christianity are so clearly revealed and confirmed; though the sacred oracles of divine truth are open to the inspection of all men; though the precepts of the Gospel are uniformly rational, and awfully sublime; yet a corruption of principle seems to strive for the ascendency over revelation; and the present æra of boasted refinement teems with effusions of infidelity most pernicious and alarming. A peculiar heedlessness to every thing which respects religion or religious duties prevails; the best intended schemes to advance the cause of piety, and with piety the happiness of mankind, are frustrated or disregarded. By fashion our Churches are neglected; by fashion the Sabbath is deemed only as a day of release from business, or as a day of festivity and amusement; morality is accounted a jest; and the prohibitions of the divine law are evaded by a laxity of construction. Nor is it asserting too much, to remark that where religion still exists, it too much degenerates into human maxims; it is warped from its spiritual purposes, and moulded and tempered to make it palatable and polite. The rigours of the law are softened, the penalties extenuated, and the name of *honour* sophistically explained in contradiction to the command of HIM who declares, in the most express terms, "*if thou wouldest enter into life*, KEEP THE COMMANDMENTS."

N. B. On the subject of his Question, Honestus will hear more from us next Magazine.

FOR THE CHURCHMAN'S MAGAZINE.

RELIGIOUS INSTRUCTION IN WESTMINSTER.

IN the three first forms, where children are estimated from 8 to 10 years of age, the Psalms and Gospels turned into Latin, are an exercise four days a week. On Monday catechism repeated. In the two other forms of the lower school, sacred exercises two days in a week. On Mondays, alternately, Bishop Williams's Exposition, and the Catechism repeated and explained, *viva voce*. Boys 10, 11, or 12 years of age.

UPPER SCHOOL—*Fourth Form.*

Bible Exercises. Greek Testament. Sacred Exercises—and, at first, Greek Testament every day construed and explained.

Fifth Form, and Shell.

Nearly the same; with Sacred Exercises occasionally in all three.

Sixth Form.

Bible Exercises on Saturday. Grotius Lesson on Monday, explained at large.

King's Scholars.

Grotius. Hebrew Psalter. Bible Exercise, weekly.

Upper boys receive the Sacrament four times a year, always lectured and prepared.

Throughout the Upper School.

Greek Testament during Passion Week—the history or doctrine explained.

Confirmation once in two years—a week's lecture to explain and prepare.

Prayers in College, and at the boarding-houses.

On Saturdays in term, Lectures are read to the King's Scholars by a Prebendary.

According to this scheme of improvement in Westminster School, Christian morality, as well as sound learning, go hand in hand: Boys are instructed, as they advance in years, in the pure system of Christian knowledge; and the writings of learned Pagans are taught, not to the subversion of the gospel of Christ, but to enable the classical scholar to ascertain the precise meaning of every expression and word in the holy scriptures, that he may be able so much the more to strengthen his own faith, and to stop the mouth of infidelity in others. It well becomes the Christian scholar to make all parts of human literature subservient to that which is divine; for all useful knowledge originates from God; and to him it ought to be continually offering gifts, *gold*, *frankincense* and *myrrh*, as its bounden duty and service.

FIDELIS.

GLEANINGS.

Gather up the fragments that remain, that nothing be lost.
St. John, ch. vi. *v.* 12.

VANITY PUT TO THE BLUSH.

THE Rev. Mr. Carter, late incumbent of Branford, in Suffolk, a man of great learning, and as great modesty, happening to dine among others of the Clergy, at an Alderman's house in Ipswich, one of the company, being full of himself, engrossed the whole conversation, and at length challenged any man present to start a question in theology or natural philosophy, that he could not give a full and satisfactory answer to. The vanity of the man struck every body dumb, which increased his volubility the more; when Mr. Carter thought fit to check his career by a simple proposition: *Here*, says he, *is a fish that has always lived in salt water; pray tell me why it should come out a fresh fish*,

and not a salt one? Being unable to make any reply, he said not a word more, but left the company to pursue more agreeable conversation.

BISHOP RUTHAL.

Bishop Ruthal, who, in the reign of Henry VIII. by his great learning and abilities did honour to the See of Durham, being commanded to write down a true state of the kingdom in general, for his Majesty's private information, took great pains in the performance; and having fairly transcribed it, caused the book to be bound in vellum, gilt and variously ornamented; and, at the same time, having taken an account of his own private estate, with an inventory of his jewels, plate, and money, he caused that likewise to be bound and ornamented exactly like the other, and laid them both carefully in his closet together. It so fell out, however, that the King, upon some occasion, sent Cardinal Wolsey in haste for the national tract, which he had so long expected from Ruthal; but Wolsey received by mistake the book which contained the schedule of the Bishop's own wealth. This the Cardinal soon perceived; but being willing to do Ruthal, to whom he had no liking, a shrewd turn, he delivered the book to the King just as he received it, telling his Majesty, that now if he wanted money, that book would inform him where he might command a million; for so much did the Bishop's inventory amount to. As soon as the Bishop understood his error, it touched him so near, that he died shortly after.

FOR THE CHURCHMAN'S MAGAZINE.

POETRY.

ORIGINAL AND SELECT.

ON THE CRUCIFIXION OF OUR SAVIOUR.

ON Calv'ry's mount, in pride erected, stood
That fatal cross, the work of guilty hands,
On which suspended hung th' incarnate God,
And groan'd out life amidst barbarian bands.

For man he bore death's agonizing pang,
And sweat for man's transgressions, drops of blood;
Subdu'd the tempter, took from death his fang,
And brought the soul back to its Father, God.

Stupendous love! surpassing human thought
To comprehend; blush, mortal, blush and own
Thy guilt; with blood most precious thou art bought;
Bow, humbly bow, before the Saviour's throne.

Let gratitude and love, thy breast inspire;
For thee, th' immaculate Son of God was slain;
Then feed and fan this pure celestial fire,
Or th' Saviour Jesus sweats and bleeds in vain!

Array'd in pow'r and majesty on high,
He sits enthron'd to hear the sinner's prayer;
He views all creatures with parental eye,
And makes the humble suppliant his care.

To this great fountain of eternal love,
Fly, doubtful pilgrim, fly, nor linger here;
His presence all thy sorrow will remove,
And gently wipe away the falling tear.

What though the Father lift his chast'ning rod,
Though feel the alien heart keen pain;
He will return a gracious soothing God,
And smile upon the sorrowing wretch again.

My soul! survey the Saviour of mankind
Mock'd, scourg'd, and nail'd fast to the cursed tree;
His precious life he meekly there resign'd,
And died for millions when he died for thee!

Let me my Saviour and my God adore,
Who ever sits upon his mercy seat;
His pardon and protection still implore,
In low prostration at his sacred feet.

He gives my soul his pard'ning grace to prove,
His sweet communion, fills my breast with Heav'n,
To this great author of redeeming love,
All honour and all pow'r supreme be giv'n.

Though man be "born to troubles" and to woes,
Though ills prevail; what though the human breast,
Like troubl'd ocean's swelling bosom knows,
'Midst dark'ning storms, no tranquil hours of rest

What though on life's tempestuous sea we roll,
And on our bark the floods their fury pour,
Yet Christ, the guard and pilot of the soul,
Will land us safely on th' immortal shore!

LAURA.

THE MORALIST.

TEACH me, Oh! sacred muse! for under thee
Who would not wish to study? Teach, I pray,
That, whatsoever object strikes my sight,
From thence thy young disciple may grow wise.
The simplest scene which Nature's pencil draws,
Affords morality.—The sloping lawn,
Where nature sleeps upon her velvet couch;
The hill, first favoured with Aurora's kiss,
And lowly vale, where plenty feeds her lambs,
Convey their lessons to reflecting man.
Canst thou, *Lothario,* view th' attendants flow'rs
Scenting the mead matur'd?—canst thou behold
The rivulet's liquid path; and on the hedge
Contemplate the wild nosegay, and be dumb?
Will not thy mind vouchsafe to entertain
Ideas most celestial?—For a while
Into thyself descend.—Each purer thought
Collect. Whatever is terrene, refine.
Then ponder on the great, efficient cause,
And let thy soul th' Omnipotent adore.
Where canst thou dart thy eye, and not discern

The Deity apparent? Search the grot,
Trick'd with diversity of shining shells,
Which art despairs to imitate; the rock,
Radiant with spar, and ev'ry weeping care
Of secret nature; thou shall find him there:
Shall find him great in his minutest work
Uncircumscrib'd: as when with solar light
He floods the vast expanse, or ascends
The rapid whirlwind's most tempestuous wing;
As great, as when the lightning's livid sheet
He spreads, or with his red right arm he hurls
The bolt of heav'n, and splits the sounding air.
The very stone we tread upon, contains
Of great Omnipotence a proof.—Confess'd
To speculative souls in bladed grass
His power forth shoots, and flows in ev'ry rill.
That rude, uncultivated bank of flow'rs,
Around whose tender roots the creeping stream
Circles, nutritious, fills the musing mind
With wonder ample, and with thought sublime.
And dost thou smile, Lothario? call'st thou this
An observation trite? Trite though it be,
'Tis useful, and the little, narrow breast
Extends, enlarges. Muse, be not asham'd
Such doctrine to inculcate. For the mind,
That eye of man, which (though the pall of night
Envelope earth) shines with internal rays,
Potent and clear, can ne'er enough admire
Th' omnific cause. Then folly, smile thou on,
And I will pause to pity, and forgive thee.

DEATHS.

At Trumbull, *July* 12, Mr. *Philo Bostwick*, Æt. 27. The day following, his funeral was attended in masonic form, and a sermon delivered by the Rev. Mr. Todd to a numerous audience, from Job vii. 9, 16. The deceased left a widow and an infant daughter, together with a large train of respectable relations, to lament his death.

"Man wants but little, nor that little long,
How soon must he resign that very dust,
Which frugal nature lent him for an hour."—YOUNG.

At Newtown, on the 1st of June last, Widow *Hannah Fairchild*, in the 91st year of her age, leaving 4 children, 40 grand-children, 99 great-grand-children, and 5 of the fourth generation. Being early acquainted with the saving doctrine of the Gospel, her life was regular and exemplary: With a modest and believing confidence in the merits of Christ, she waited with patience for her great change—and met death without fears; and died without a groan—verifying the saying of the Psalmist—*Mark the perfect, and the upright man, for the end of that man is peace.*

ERRATA in Mag. No. 6.—P. 122, l. 38, for *what*, read *who*—p. 123, l. 39, for *represented*, read *presented*—p. 124, l. 23, dele *the*—p. 123, l. 40, for *or*, read *for*—p. 126, l. 5, dele *more*—l. 17, for *we*, read *he*—p. 130, l. 25, dele *and*—l. 30, for *professions*, read *profession*—p. 134, l. 11, for *is*, read *in*—l. 27, for *or*, read *a*—p. 137, l. 4 from the bottom, for *agreed*, read *agreeing*—p. 144, l. 16, for *all*, read *both*.

In Mag. No. 7.—P. 163, l. 45, for *to*, read *of*—l. 48, for *preachers*, read *preacher*—p. 165, l. 25, before *John*, read *and*—l. 26, for *Assistants*, read *Assistant*.